is plain, that Protagoras made sensible qualities not to be all absolute things existing in the bodies without, but to be relative to us, and passions in us; and so they are called presently after *rlva iv* Jtjuw $a?fiara, certain fancier, seeinin^s, or appearances in us. But there is another passage/ in which a fuller account is given of the whole Pro-tagorean doctrine, beginning thus ; *Af>/i) & *£ *fa*

***it vw* Sij iXlyo/utv iravra Jipriyrat** *?<$€ wn«tt*? C*M; TO Trap icni^-**<r«c 5v> JCal** aXXo

O 81 iracrjftsv* tic 3« **Tiy^ rovrcuy o/nXtac TI *Kat rpi\f/tto$***

i ««;yoi.*«y 7rXi|fln /ia* *awitpti^* **rtititm S, TO**

TO & cKirfli|aric aw cftiFiKwiVToncra iccif -yti'Wi)-

/ilvn j««ra TI*II «icr§^roJ, &c. The principle **upon** which **ail these** things **depend,** is this, **that the** whole universe is **motion (of atoms)** and nothing else **besides ; which motion is considered two ways, and accordingly called by two nasnwt, ac-**tion and passion ; from the mutual **congress,** and as it were attrition together of both **which, are begotten innumerable offsprings,** which **though** infi-nite in **number,** yet **may be** reduced to two general heads, **sensible*** and sensations, that are both generated at the same time ; **the sensations** are seeing and hearing, and the: like, and the correspondent **sensibles,** colours, sounds, &c. Wherefore when the eye*,, or such a proportionate object meet together, both the **aurdqrov and the oioAtwc*** the sensible idea of white **and black,** and the sense of seeing, are generated **together, neither** of which

woo Id ha?e been produced, if either of those two had not met with the other. K«J *r* aXXa Si own *if/®yfv* #t«**

Kal vawrfi TOF aww rp0woi.»

wraXiyinrlov,

*** Lib, ix. 4<>, p. 120.**

O-*2